June

FRIDAY, ~~JULY~~ 10, 1966

M-1000, Music 1003, 1004, 1005

Mr. Nyland: All right Georgie, if it is working. Oh, wonderful. Beautiful cake for father's day. Wouldn't be complete without a pipe, would it? And I think the pipe's useable.

Wesley: Bruce said you don't smoke cigars.

Mr. Nyland: .... my father smoked more than enough.

Ralph: Never saw such a big cake.

Mr. Nyland: Well, live and learn, Ralph.

Ralph: Yes, sir, I hope so.

Mr. Nyland: Don't you know, this is a ... I would almost say, very special ... because we can celebrate many things at the same time now. Ralph Karl's birthday, yes. And we can also celebrate that he is going away ... for four months. How quiet it will be! Well, I assure you, we'll celebrate when you come back. And Mark, and then tomorrow Sally. Sunday, our oldest, ~~he and~~ Wesley and Rhoda are the oldest people in our group. Many many years, they even knew Gurdjieff. I don't think that anyone else can say that. And that Sunday is also my sister's birthday. Now we're getting a little closer home. Today is the celibration of the meetings. This particular recording that we are now making is number M-1000. You remember last week we had music, 1000 tapes of music, so many miles. This time a thousand meeting tapes. So much talk, talk, talk. It's the same thing. If it is not of any use, it has absolutely no value that it is on the tape. And if it can be of any use later on, so much the better. But you know like all this it has to be digested. Even birthdays have to be digested. And on the basis of that kind of a digesting of what has happened in the last year and for w hich one with a birthday, of course one is grateful that one is alive, that the new year is coming. It belongs now again

as if you are on a platform and almost, I would say, take a deep breath. And the whole year again is both an inhalation and an exhalation as that which you take in and that what you can discard, that what you want to keep. And with that, we hope, next year that you have that kind of a birthday that you know what you have digested and that in your life there is something new added, a little bit of growth, a little bit of the possibility of that what is now potential, that it must grow out into something. How much there is to learn in the coming year. These things you think about when you have a birthday when other people are around and what they wish for you. What can they really wish, what do they know? They know so little of those who have a birthday, same way as you don't know very much about anyone else in the group. And that is probably exactly the same as how little you know of yourself because in that we are all so tremendously deficient. How can you change it, how can you help anyone when you even don't know enough about yourself? If you could be awake you could include yourself and other people who have a birthday and then realy, in a state of being awake, you can wish well to someone. If you could be awake and then say, "Ralph and Sally and Wesley, I hope you will have a good year." If you could be awake even during that little sentence and continued continuously the moments of awareness that they keep on flowing through you while you say it and you say it with your voice the way you wish really to say it. A good year, what it means, what it can become, this should be your hope. And if that is the case that is if you are awake in wishing it, you will wake them up. There's no que stion about anyone who is awake will awake someone, provided there is just the least little bit of a possi bility of openness that one wishes to be awakened, then someone who is conscious can help you. So, to all three of you, particularly Wesley, I am very glad you came, Wesley. A good year to all of you three. We can drink, Wesley, be-

cause it's only to your future and the future as yet does not exist. Good. So then George we continue with the music. A little more noise or less won't make much difference and Sally, I am sure won't mind. After all, father has an appetite, but... even there are limits to everything, you know? Otherwise tonight there are no limit to the children, huh? As long as it tastes good, I don't care. You learn everyday. What is father? What is father's day for us? What do we really understand by it? If there is a father, are there children? And if there are children, is there a family? And how do we understand this for ourselves or for others? What are we and what am I towards you? This question of fatherliness, kindness maybe, and sometimes strictness, wishing to understand you as children. I don't feel any hesitancy in saying it because I'm older than you are and a little bit more experienced so I can probably say quite right where you are. As a family do you feel like children, like brothers and sisters? In what, in life? Of course not. And professional contact? Of course not. Everyone of us is different, all kind of different strains. Biologically, you come from different families, different fathers and mothers physically, and probably also intellectually and most likely emotionally. So what is there then that unites us? What really makes it worthwhile even to call from a father of what and to have a father's day and a cake and all of us there and what do we do with it and how do we digest that? Not the cake, but how do we digest the ideas. What is it in us that perhaps wishes it because if there is a wish there could be a fulfillment? Huh, what happened? All sorts of things happen in a family. If there is a wish then there ought to be a fulfillment. If there is a

on your part that you want to act as children, but then as children of that kind of a family wanting to wake up. That's probably a little cheap to say it that way. What do we really want? Life, for ourselves? And do we think that it is necessary to share? If it is life for us, we want our lives that way. We want to be conscious. Each one of us if we are honest. And if we are serious we want to work. And we want to work together with someone else as along as it suits us, and as soon as there is something that someone else is going to take away from us, even regarding work, we don't like it, and we start to dislike each other and we never will be able to appreciate each other's mistake on the road of wanting to wake up. And when one wishes to wake up that also has to be included all the time. You see, this reason of being able to stand and understand the manifestations of someone else, never mind how they are grown up, that happens to be them and whatever you are it happens to be you. And to find among all of us that kind of sameness, Gurdjieff calls it sameness. The sameness in one which is the samenems of someone else which is that what is real, that what is without any question, without any dimension, that what is one in oneself is one in someone else. If I can see what it is in me that makes me what I really am, maybe then I can see what someone else is, and that is the family. That's a family of unity. It's a family not like ordinary life, not like giving and being nice to each other having little secrets or to segregate onesâáf from them, but only "to be." When one "is", then one can be a brother and sister and then in that there can be a father. The father was there biologically first. In this the father is afterwards. He is placed in a position where he has to act like a father because there are children who wish him to be there. So, if you take it that way, you make father's day. I have to live up to it. It depends really entirely on you. Even with the best

intentions on my part, I may not be a good father if you do not tell me how you wish me to be, and if I know what you wish, what you really wish, what there is in you that yo u think is lacking, that you really, you might say you dare to ask, then there can be another person who can help and not until then. The difficulty in answering questions is what one always runs a little ahead of that what is asked and there is this great deal of wish on the part of someone who perhaps might know to tell more than he should instead of waiting until it is asked. And then when it is asked, he has to know what to sa y and he also has to know when to stop, and he always should leave a little unanswered. This is really like a father should be. He should always remain a father. He should always remain just a little ahead so that at any one time whenever there might be a question, there is always something left dissatisfied. The French have a word "honneur au plat" that is, the honor of the plate hen you eat, the dish. And you leave always a little bit on the dish, that is the honor of it, so that ~~always a little bit~~ you are not entirely satisfied. In the first place you couldn't be, but the desire that there has to be something left unsaid, that there always has to be a little bit of a secret, and that there always has to be a point at which the desire of the father would like to teach and when he should refrain from teaching so that in children, in those who wish to grow, always there should be the possibility of adjusting themselves to that what is still to be filled, and that, if there is confidence, that they could come back every day to father and say, now tell us this and tell us that. You see, it's the attitude of Hassein to Beelzebub "and now dear grandfather, will you tell me a little bit more about those slugs, about your trip," and then Gurdjieff of Beelzebub saying

"yes, I will tell you. But before we go into detail about that, then I will tell you something else, and then when I have told you that, then we have to wait until I have told you something else again" and so towards the end of the book, there is a form and sequence, why? Why didn't Gurdjieff tell all of a sudden everything? Although it may be in the book, why is it hidden? And because of that, why does it take time to digest it? So that you won't have all of a sudden eve rything at the same time. You see, if you had you would kill yourself. A father is interested in the life of the children. He is interested to find out if life can continue to exist and to encourage it just sufficiently to make it grow, really to have it overcome little things, sometimes big things, to know that it is not too much. When I cut you out a little bit like I did last Tuesday, when I really feel quite strongly about what I have said about responsibility and re spect and laziness, I mean it. And it's not that I turn around the next day and say everything is well and forgiven. It isn't. It remains, but it is not necessary to repeat it all the time because if you work you know I was right. If you don't work and you felt resentment, you don't know what work means. And there are many things of that kind that gradually will come clearer, and for that it is necessary not to tell everything, but let things take place in the proper time and when they are in the proper time you are p repared. And then you will have with the development that what might become a mind, that can really receive thoughts and with a conscience that can place it for you so that with your future will you may be able to act. A father's day of course is like a birthda y, like a new year when we make resolutions among all of us as a family to understand what it is. Again, I say not in its narrow-minded idea of a family that could even exist without ever talking together, without ever giving

any kind of a gift, without even wishing to be present to each other and only the knowledge, "I am part," this is the one thing you must remember when I go away a little bit, some of us go away, we are if we are honest, still part of each other. That is the family. That family is written in heaven not on earth. It doesn't exist in any kind of a pact, not in any form, not in any paper, not in any letter, not even in formulation of words. It is felt within one and need never be spoken. It is there when one speaks, when one looks, even when one stares, and that then in such staring, there is certain focus, I would almost say of an emotional kind which projects at that time in your mind's eye, that what will give you by means of this staring a realization of the existence of an emotional unity and with this one works, not with anything else and don't spoil it ever, a relationship that there might be if there is a father, then then there are children, and if there are children there must be a father. To that kind of a relationship, children. Have a good year.

While you're eating we may as well talk a little bit. I still have, oh heavens I have so much to say and if I say too much then it is not good, I know. I still have to make a selection of what I sho uld say of w hat is most important and then leave the rest for some other time when it then becomes important. At the present what is important is that we talk a little bit about what are you going to do. And last week you remember I talked a little bit about responsibility. What are your responsibilities? What are the activities that we are all engaged in and what should be continued over this period when I am away and perhaps subsequent periods when I again might be away because I will not promise you that I will stay put when I come back. It's necessary, I think,

for me to tell you about this in advance so that you are not too much surprised because this particular period that I am away will be followed by other periods since I feel it is necessary to be in some other places every once in a while and more and more you will have to learn how to carry on with the aid of whatever there is. You may as well prepare for it because it's not always going to be the same way as it has been. Whis week, this year, a year of activity, we're still not through with it and we're still in the midst and that is why I remind you. You have to remember that there are several things that still are open for those who want to really work and where there is not as yet enough work done. It could be done better and much more. Now the reaon why I emphasize this is that you've had more than enough theoretical knowlädge. When we simply joke about a thousand tapes, it is really no joke. Now we're working on some of those in order to transcribe them. I think the transcription business is getting along quite well thanks to Judith. That involves a great deal of going back and forth regarding the tapes that we have partly in the offic e and partly maybe with Rhoda. I will give Judith a key to the office. The office will otherwise be closed and in connection with what I said the other day you will understand why and only by special arrangement with Judith who is responsible can it be opened. Judith will go away the 16th of July and I won't be back until the later part of July. I would like George Mobile to take care of the key at that time if it will not give too much trouble but w e will settle that in any event. Judith is in charge of everything that may have to be taken regarding tapes or transcriptions which are now being done by approximately eight people. I think that Seattle will also try to help , so will Boston, so there will be a little kind of

an organization that has to go through one person so that it does not overlap. There are a few other little activities in the office that have to be done. Trudie will take care of some of the filing for me which has kind of run aground and it requires a person who has a certain aptitude towards it who has to know what is what and has to know what has to be kept where and if there is anything there that is not of general knowledge or general advise to be known, Trudie w ill keep her own counsel. I trust her for that. So Trudie arrange with Judith whenever you wish, and anyone else who may need sometimes certain things there, there may be a book, there may be a tape, there may be certain tapes that yo u would like to listen to and play. You see you will have meetings. The arrangements are by the four who sign a little note as you know and it is left to them. I have said enough about meetings. You must realize that there is not particular guru among us and that for that reason no one has to pretend. You get together and you want to talk, to exchange. There is a certain knowledge amon us, also respect. Those of us who have been in work a little longer, perhaps they can help. Perhaps they can help you formulate. Don't be too cocky when you just start. Work is difficult and it requires patience and you have to overlook sometimes the way certain things are said in a certain mannerism, never mind. If you catch the principle, don't get upset at all. Regarding movements, people have started. I'm not quite sure that it is right to organize for, but I do know that if you want to dontinue that both Ruthie and Peter are quite willing to help out. And that is entirely left to Ruthie to see what she can do and it is not officially like a class, but those who want to work a little bit w ith her, she will make the arrangements and if she needs any help she will ask whoever can help her. Regarding the index , I

wishthat you would really make a good sham and that you really would dig in and get this index off the books as it were, get it going and get it finished. Mohn has been working on it faithfully with a few others, but you know he cannot count on you . There is one thing, when you do come, come. Don't leave too soon and don't come too late. It is so useless. When there are five or six that are supposed to come and two or three come, two others earlier and then a couple of others a couple of hours later, what teamwork is there? The reason why I emphasize activity is that as I said that before you have had more than enough mental knowledge, theory and even emotions. You can continue with that a little bit if you want to, listen to tapes, ok. If yo u wan to come and have some music here sometimes, also all right. Lotus and George are quite willing to do that, to meet here again on a Friday. If yo u feel like that, by all means. Then come arrange it with them. But as far as practical work is concerned, this is going to fill you the balance which you at the present time need. You don't need me and you don't need more information. You have enough. Work is work and it is so simple. It is to wake up during the times that you think you can wake up to the behavior of your body when the rest of you is not primarily engaged in something that really identifies you. Can we make thid clear to you? Identification by that is meant that the three centers are connected. They are connected in a different kind of a way then you would say there is a triangle. There's no triangle. If the centers are one, two and three, indicating physical, feeling, and mental, there is a connection between one and two and there is a connection between one and three. There is no connection to speak of between two and three, The trouble is that this particular activity that the body reproduces and the manifestations which we know are usually caused by that what

is a feeling or that what is a thought or some kind of a mental process. And that sometimes, of course, the body by itself functions and operates, but by itself it is usually instigated not so much by the condition of the body but by really what it feels like or what it thinks abo ut. And it is that kind of activity that we usually have to consider so that one and two and one and three are connected. That means that where there is a feeling it is being expressed practically immediately. When there is a thought it goes over to an activity more or less soon but in any event at the time when the thought has any value and after enough consideration probably and usually by association it ends up as an activity. The mind can stay a little bit by itself. It can actually be trained and also at times not have any expression as far as physical center is concerned. But then you might say it is an exception that the mind can do that and keep to itself as I have said many times if it has a poker face. But as far as the feeling is concerned it ca not do it. It's absolutely impossible to have a feeling without an expression in the physical center, and that is simply because the feeling center is not a center; that is, because all the different feelings like tenticles are spread over the rest of the body, nerve nodes which are connected to the solar plexis, but they themselves force this particular body to behave in a certain way whenever a feeling is struck. Now the feeling in the mind, the thoughts, are fed by impressions of course. Sense imp ressions, primarily going to the mind, part of it goes to the feeling center. It is divided. The giant share is taken by the mind. So here is identification. Whe never a feeling or a mental process takes place, the body I call it reacts or in any event acts in accordance with it. And it

is so strong, that is the identification, that you can not and never will in ordinary life in an unconscious way be able to do anything about it. The time element has no particular meaning in that sense because the body simply keeps on acting as it is being fed by certain impetus or whatever may be the cause of it. Now what does work do, or waking up do? It helps to lossen up the connection between the centers. And this is really the process of ultimately becoming de-identified, that is not united. That is, it will be separated from each other. Under the influence of "I" which is non-identification par excellence, the influence of this I" when it grows starts to effect the relationships between the centers, and the first one that will have a chance of really having succe ss is between one and three. So that the mind can start to function independently of the body and not necessarily have an expression, and for that reason when the mind can, particularly in an objective sense, function in that way the body is left to its own resources. It can act on command from the mind. For that reason there is this physical work which is necessary to establish a relationship intentionally between your mind and your body so that you do certain things, not that you just feel or sit. And that is why I emphasize the necessity of working together in physical activity. As far as the feeling center and the physical center is concerned, it is much more difficult to separate them. At most you start to losten them up a little bit. And when it finally can be done under sufficient observation of the body and under sufficient presence to the so-called no identification of "I," the quality of "I", then the body has to have something to take the place of its feeling because so far the feeling center has used the body for the expression. Now if feeling center is not connected any more or not as much, the body you might say then is at a loss. Therefore we

sense, that is we learn how to give the physical body a certain attribute so that it can continue to exist and this is a quality then of the p hysical body now being able to sense, to be aware, of it's presence. It's very necessary that sensing comes in in the correct way and that it is not mixed up with the feeling because as soon as you mix it up w ith feeling, you simply increase the difficulty of they physical body eve r separating from the feeling center. So you see here is the necessity of realizing that physical work is necessary for the further development of yourself nd that theory is not going to help you. It has to be cleaned up as it were. You might have to become free in order to be filled again. So here we are. Gardening is another kind of activity. Prisilla and Steve Keleman is in charge of that. Priscilla more than Steve. Steve is doing good, I would almost jerky work, but it's wonderful to see and anyone who feels like wanting to he lp, please help. There is much more work to be done regarding, for instance, adresses. They are not complete. I would say Phyllis is taking it over. Phyllis, are you? Wasn't it Judith,originally Evelyn did it. Evelyn, not here tonight? Where are you, Evelyn? Ah, you have given it over to Judith, didn't you? And Judith gave it to Phyllis. Ah, more or less; but I have t o catch it now, where is it? Oh, is Lynn going to catch it? All right. Will you do it, Lynn? Fine. Those books have to be brought up to date. You have to go through all the group attendence book and write up the names of those who don't appear yet in the book. Those that have come more than once can stay in the group. Those who have only come once are nothing else but a card. Each p erson gets a card and it is filed in a different place in the box. I will explain it to you, but that is really the

substance of it. I want to have it up to date. I also want to have indicated whose a friend of who so that perhaps when ther's a phone call when something says about so and so that at least I find out more or less where it comes from or who is responsible. It will be great fun. I will give you all the information that you need and if you want to do it, fine. But you already have charge for Wednesday. When you have group meetings the three secretaries are supposed to be the re to check in their own people. If there are any payments each secretary keeps that money until I come back. You don't have to put it in any bank, just save it. Keep a record of it, save it yourself, don't give it to anyone else. If there is any particular difficu lty about money, don't try to settle it. Just let it ride. It doesn't matter. We'll catch them afterwards. So now, as fmr as other kind of work, cleaning, Rhoda in charge. And this includes now no t only downstairs, but upstairs and cleaning of the stairway. Since Ralph is going we have to have someone who is regularly taking care of that. Rhoda, I would like you to organize it. Both for whatever, find out what has to be done, both for my room and meeting room and for upstairs also. Get enough people, children, you have to work. Really, you have to sacrifice a little bit of your time. This thing has to be kept going and it is up to all of you to make it go. To keep at it and not just once or twice, but do it with a great deal of faithfulness, with real effort. Mirium, you help. Lynn, Mirium is going to study shorthand. Who else, Nellie, I heard. Ju dith will help a little bit, teach. Right Judith. Weaving has to continue. Reading continues. Next week, Wednesday morning, it will be at the library. I will be there. We will not allow any new people there, it is still under the manage-

ment of Eve. And nobody will be allowed to come in unless she says so. When I come back, Eve will also be going away and come back I do not know exactly when. But w henever she is back, it goes back again to Hoboken. I don't w ant to disturb that. It has been an excellent opportunity for some people to get up a little earlier and to travel accross there bu t the management is still Eve's, so you must understand that. Now, what else is there that we have to talk about. The library Sally. You see we will try to get in that library several books. There is a list of the books that might be useful. You have to go through it. I will release it and give it back to Sally before I go. So that we then can start collecting for those who feel that they want to contribute something. Some we will have to buy and we'll buy from Felix Morrow, to see what he has and what he can do nate, and that there will probably have to be some more shelves built so that it really starts to become a library. Now by a library I mean a place of study, not a place just to sit, not a place even to have a smoke, not a place to talk; it's a place of study, of quietness. There is a sign on the door. Don't misuse the library. Someone, when they leave, the last, has to be careful that everything is closed up, that the lights are out, that the windows are tight so that there is no one able to get in. Y ou have to be careful about things being left the way they are, simply lose or open, especially now in the summer because it is not safe. We know that the furrier downstairs has a lot of furs and people might prowl around. So please, I tell you you have to be careful and the responsibility is yours. It's not that you need not smoke. You can smoke there, but it has to be done carefully; and Sally will

enforce it very strictly. And Sally will have my authority to tell those who con't conform to get out. I would like her to have that feeling that she can keep this place the way it o ught to be kept. If anyone wants to study and perhaps use the typewriter, they can go to the front. For the rest, it is all up to her to arrange it the way she feels it can be done. The room looks nice now. It will still be painted. In some way or other, we will do some more work to it. The same with the index room, still has to be painted. Someone still has to be in charge. Now George Simich was in charge of the painting of that; and if George is careful and profits by what yo u did the first time and what you had to clean up, I don't mind that you are responsible. But it's got to be on that basis. It has to be absolutely right and carefully done. Otherwise forget it, there is not use. Those closets that are there, I think John will have to take the doors off and use the closets the way they are. You have to ge t rid of the junk that is still there. There is still quite a lot of work to be done for tomorrow about putting in an air-conditioner. Who is going to be there to help, John? The air-donditioner has to be put ...? because you see, fine. Help him. Now that means now, at what time do you want them? Eight-thirty. Make it nine. It is Saturday. Let them sleep just a little bit. All right. At nine o'clock, but nine o'clock sharp, and be there at work, really work honestly and work together and try to understand each other. Now, is there more? What other things do we have going? Lunch, you can have it when you wish. If there are enough people w ho want to continue with the lunch, Jean and Eunice will take care of it. Right. Figure it out, if there are people who can give their names to you and then you can arrange it

and you can talk, you can discuss all the subjects in the world, if you like. But behave, behave right. There is one thing you see; what is this really about? Father to oneself. A person is made up of two things. Sometimes I call them a younger sister and an older sister and perhaps sometimes a younger brother and an older brother. There are always that kind of a thing sometimes indicated by one's mind and one's feeling. There's always a little trouble. There's always a little disagreement. There's always a little bit wishing to do things superficially and older sister usually says, "don't do it that way, pay a little attention." You see, what we unconsciously want to do is really the youngest sister, following whatever may be the line of least resistence or interest or little enjoyment or just like happy-go-lucky. The older sister's a little bit more mature, a little bit more essential and every once in a while questions it, is not entirely sure herself because after all she is still living and she's still growing, and now what helps them? Something must be in each person. When this particular little conflict there may be betw een the older and younger sister is in one person, when that happens, something has to be there which puts the scale on the right side. That is the vo ice of the father. You see a father has to be there. Magnetic center. Sometimes it's conscience, sometimes it's God, sometimes it's your higher being, sometimes it's actually a voice you remember, sometimes it's some kind of a saying or an action that you remember or an idea that was in Gurdjieff, or something that all of a sudden appeals to you, something with which you are familiar, you know quite well, and also , the two little sisters know it well enough; but they have to be reminded. For this you require a quiet moment and see if then there

issomething that then can speak. You remember sometime ago that I mentioned a book by Sheldon? If Christ came to Chicago, what would Jesus so? It's a book that was published quite some time ago. But it simply means this, that if Gurdjieff came to you at such a time like a father and saw the two little sister's quarrel, what would he say? If you remember at certain times when you do certain things or have done and there is something a little ashamed that you are afraid of. I said that the other day that with that you can never enter the kingdom of heaven because St. Peter would send you to Hell. Well, who knows? If at such a time you could try to remember that there is something else also possible and to allow that to speak, you say, "what would happen if?" Sometime ago I said, if you met Gurdjieff, what would yo u aske him? The other day I said if you are in a room and there is a picture, before you go say good-bye so that you carry that with you and it is, of course, that what you carry with you, what is really you, that could act then as your father. As Beelzebub tells Hassein. As it is constantly in conversation brought upthat he advises the boy. The boy is your feeling. Sometimes it will have to go against the body. There's a feeling starts to be separate from the body and that your feeling actually knows better and whatever the body may at certain times wish to do. Well, you see, all of this is involved in working together. And whatever you now wish to do and whatever you believe you can help in for your own work, for yourself, you do it. You try, you try each time and you try also to talk about it if you want to at your meetings. You must have it in mind. You must remember, you must remember yourself, your must remember your obligations. You are not children, in that sense, you are grown up. You wish to live. You really ought to know. And you must not let too much time go by. So, to your co-operation.....